Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——*Luke* xii, 57.

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RELIGIOUS INTELLIGENCE.

Waldenses.

The following is the conclusion of the interesting article on the Waldenses, which was continued in the last paper, from the Monthly Repository of June.

During the first four days I was at La Tour, the Moderator, M. Bert, for whom I was the bearer of a letter from one of the Professors at Geneva, was absent at Turin, whither he and Madame B. had accompanied the British Ambassador, Mr. Foster, and lady, on their return to the capital, after a visit of a few days to the Valleys. The Protestant Ambassadors at Turin, but particularly the British and Prussian, are very attentive to the interests of the Vaudois. They always call the latter "our good friend the Count Truchsess." He frequently remits large sums for their various institutions, which, from the poverty of the people, depend almost *exclusively* on foreign assistance. The weather being remarkably fine on these days, I was charmed, even beyond my expectation, with the romantic scenery of these wild retreats, rendered doubly interesting to every contemplative mind by their being the spot "which the Lord had chosen to preserve his sanctuary," to use old Leger's expression, "and which to this intent he had marvelously fortified by the hand of nature." Let it not be deemed an unseasonable digression by the readers of the Monthly Repository, a work whose principal design is the development of moral and religious truth, as conveyed through the medium of Divine Revelation, if I call off their attention for a few moments to one of the grandest scenes which *nature* presents, the setting sun among the Alps! Never can I lose the impression of the rapture with which I gazed on this sight on the hill just above the smiling village of La Tour. I stood in the midst of the ruins of the ancient fortress which gave this village its name of the *tower*, and was for centuries the terror of the poor persecuted Waldenses. To the east, in the direction of Piedmont, far as the eye could stretch, (and there was field enough for it to stretch until it ached,) nothing was to be seen but exuberant fertility. The plain surface was uninterrupted by any eminence except a single one, directly opposite the opening of the valley of Lucerna, seemingly placed there to keep guard over the abodes of valor and pure religion. At five o'clock in the afternoon, this mountain, *Mount Cavour*, still retained the yellow beams of the setting sun, of the same lamp of day, indeed, which I had often admired in the soft *English* landscape, but now kindled into an intensity of blaze and purity of lustre which *Italy* alone can display. I had often enjoyed the serenity of evening, but now a deeper calm descended into the spirit in proportion as the silence was more profound, and the air unagitated by the slightest breath of wind. When the storms, which sweep across our island from one ocean to the other, had ceased, I had often been delighted with the clearness of the atmosphere and the unimpeded view of distant objects which it afforded; but now the sight seemed a new faculty, so greatly was its sphere extended without a single perceptible wreath of vapour to obscure the outline, and mingle and confound the forms of the objects of its perception. But the scene soon changed; the whole plain assumed a dark and nightlike appearance, and the single isolated *Mount* lost the last rays of the declining sun. Not so, however, the loftier and more distant Alps. The curtain had not yet fallen, another and more splendid scene was yet to be witnessed. I stood in the midst of an amphitheatre of mountains, whose gigantic forms stood wrapped in the mantle of night, all except their aspiring heads, which, crowned with the snows of ages, still reflected from one to the other the parting beams of the sun, changing from a golden to a crimson hue. From the want of twilight in this southern latitude, and from the great height at which the sun is seen in mountainous countries illuminating the superior regions, while the inferior are involved in deep shades, the scene before me assumed somewhat of the appearance of a *brilliant illumination* in the upper chambers of a lofty palace, while night was reigning undisturbed below. (Where comparisons fail, the mind resorts to any which have a single circumstance of resemblance.) Some unseen hand passed from apartment to apartment, extinguishing one light after another until the empire of darkness was universal. So it is in nature. But the Almighty would not have it to be *so* in his great *spiritual* building.—When one light was extinguished after another, until the darkness became palpable, in a solitary watch-tower a feeble glimmering flame was still preserved, by means of which, when the time was come, a blaze of light might again be kindled in every portion of his house. This tower was repeatedly assailed by those who "hated the light because their deeds were evil," in the hope of extinguishing it in the blood of his watchmen by whom it was guarded. But although their efforts appeared at one time to be on the eve of success, yet the enemies of the light were finally compelled to retire in discomfiture, and to acknowledge that if this flame were not of celestial origin, it was at least unquenchable by any human means. To see how this watchfire was burning, and with what care its flame was tended and cherished, was the object of my visit to this secluded spot. And I am now to give an account of the state in which I found it.

On Sunday, Oct. 15th, I paid my first visit to the parish church of La Tour. It stands in a remote, retired situation, a mile and a half from the village, in the midst of a grove of chesnut trees, and with little beyond it but the pathless mountains, a situation which was, no doubt, selected for the same reason which induced our persecuted Presbyterian ancestors to build their chapels in the most retired streets and alleys, that the house of God might not become the first object of fanatic rage. This church is capable of containing about one thousand four hundred persons, and was well filled. It is the only church among the Waldenses which possesses an organ. It was deemed by many too great an innovation on the ancient simplicity of their worship, and it now remains silent. Indeed, there is a studied plainness both within and without. The service, which was entirely in the French language, commenced with the reading of three or four chapters out of Ostervald's Bible, accompanied with the practical reflections of that eminent Swiss divine, which are in general plain and good. This part of the service was performed by the *clerk*, as we should call him, but the Vaudois call him the *regent*, i. e. schoolmaster, the office of reader being connected with that of master of the *central* school of the parish. His place was at a little book-stand in front of the small deal table which is used for the Lord's Supper, immediately under the pulpit and opposite to the bench of elders, who with their *ten* grey heads soon made their appearance. But during the reading of these chapters, the great body of the congregation waited at the door for the arrival of the pastor, and after having taken off their hats as he passed, and received his friendly but grave salutation in return, all took their places. The pastor appeared about fifty years of age, and his hair was turning grey with the mountain air. His countenance expressed great firmness and decision of character, but his address was mild and paternal. During the early part of the service, a man entered the church, almost covered with a long pink coloured robe of rich silk, evidently a relic of former times, finely embroidered with silver lace and flowers. It floated in ample folds to his feet, but seemed to conceal something which he was bearing in his arms.—Two women followed, and the party made a reverence to the minister, and placed themselves in front of the pulpit. It did not immediately occur to me what this could mean, but the minister soon rose and said "You desire that this child should be baptized?" The use of this rather showy robe is probably one of those ancient customs which every one follows without considering why. The minister read a short, simple and interesting service for baptism, out of the Geneva Liturgy, and, coming down into the aisle, inquired the intended name of the child.—The robe was turned aside and discovered a very young infant in a sort of portable bed in the arms of its father. The woman next him produced a small phial, and poured the whole of the water it contained into the palm of the minister's hand, who baptized the child in the name of the Father, the Son and the Holy Spirit. He afterwards returned to the pulpit and read the Geneva Morning Service. In this and in every part of the liturgy I have heard read, there are no traces of the peculiar doctrines of any sect, but the *Father alone* is worshipped in a style of great simplicity and devotion. The reading of the liturgy was preceded and followed by the singing of a psalm, and then succeeded an extempore prayer from the minister, which was addressed with sublimity and fervor to the Father of our Lord Jesus Christ, and entirely free from the peculiar phraseology of orthodoxy. He then pronounced his text, Deut. xxvi. 11, Tu te rejouiras de toutes les bonnes choses que le Seigneur t' a donne, tu et le Levite, et l' etranger qui est avec toi.—"Thou shalt rejoice in all the good things which the Lord hath given thee, thou and the Levite, and the stranger that is with thee." He then began his address in the affectionate manner always employed by the Waldenses: "*Chretiens, mes tres aimes freres en Jesus-Christ notre Seigneur!*"—"Christians, my dear beloved brethren in Christ Jesus our Lord!" The occasion of the discourse was the conclusion of the vintage among the Vaudois, which he touched on with great simplicity and pathos. He met an objection in the outset. "Some of you, my friends, will say, It is for those to whom the Lord has given the good things to rejoice, and not for me who have no land belonging to me to till, and no grapes to gather in. But you will observe in my text, that you are all included in the invitation, 'thou, and the Levite, and the stranger that is with thee.' Though these last had no vineyards, they shared in the abundance of others, and so will you; and were it *not* so, can you not rejoice in the goodness of God to your brethren? Enjoy, then, this new gift of Divine Providence; but, '*au nom de Dieu gardez vous de l'intemperance*,' In the name of God keep from intemperance. The fruits of the vine are given to you, to strengthen and cheer you, and enable you to support your labors in the field, and not that you might divest yourselves of reason by abusing them." The crop of grapes had this year been of inferior quality, and somewhat less abundant than usual. To this circumstance he alluded in the concluding part of his discourse, where he observed, "In years in which your crops are less abundant and productive, you have still sufficient reason to bless God for giving you more than you deserve: you are also bound to call in mind the abundance of former years, when your store-houses overflowed; and even in a total failure of your hopes of earthly good things, your warmest praises are due to your Heavenly Father, for *Him* whom he sent into the world to proclaim the pardon of sin, our Lord Jesus Christ, who died for us, leaving us an example that we should follow his steps." The service concluded with intercessory prayers, and, last of all, the reciting of "the Apostles' Creed," which may be considered as *the* creed of the Waldenses.

On what ground the Waldensian Church has been so generally represented as resembling the Established Church of England, I cannot imagine. I had been only five days among them, when I had discovered the following points of difference, most of them of essential importance. 1. It is obvious to remark that the Vaudois Church is not in subjection to any civil power, except against its consent. 2. They have no hierarchy of archbishops, bishops, priests, &c. So much for the *constitution* of the two churches. 3. They have no *uniform* ritual, or Book of Common Prayer for public worship, or the administration of ceremonies, the Liturgy of *Geneva* being employed in some churches, those of *Basle*, *Lausanne*, and *Neuchatel* in others. 4. They use none of the forms and ceremonies and dresses, which peculiarly characterize the Church of England; they do not use the *cross* as any thing sacred, either in the forms of their temples or in the baptism of infants; they do not *bow* when the name of Jesus is mentioned; they have no *altars*, and receive the Lord's Supper in a sitting posture. Such is the difference between the two churches in *ritual*. 5. The Vaudois have no *distinctive creed*, in the usual acceptation of the term. They content themselves with that of "the Apostles," which is in general use in the Church of England and in other Christian churches, but in *them* is united with the distinctive form of belief of each separate church. Whereas, the Vaudois employ only this very ancient symbol, which contains none of those metaphysical distinctions, and dogmatical assertions of disputable propositions, and damnation of heretics, which go to the making up of what is called a *creed*. 6. The Vaudois address all their public worship to the Father alone.—So much for their difference in *doctrine*.

DOCTRINAL.

Coleman's Sermons.

In the last Register, among our literary notices, we named the late publication of a volume of Sermons, doctrinal and practical, by the Rev. John Noble Coleman, of England. In the Eclectic Review, for June, (a work conducted by men avowedly Trinitarian in their principles,) we have a review of these Sermons, from which we select the following passages. After speaking in terms of decided disapprobation of the sermon "On the duty of studying the Apocalypse," the writer proceeds to say:—

"We wish that we could confine the expression of our dissatisfaction to the sermon which has called for these remarks; but we should not be discharging our duty, were we not to state, that the first sermon, 'On the Trinity,' contains much that is of extremely questionable propriety and tendency. It is, indeed, proper to mention, that Mr. Coleman is not chargeable with originating the bold and revolting statements which he has adopted as *proofs* of the doctrine in question. If the names of Lightfoot, Horsley, and Parkhurst could be of any avail to sanction criticisms which have nothing to recommend them but their boldness and preverted ingenuity, our writer would stand fully excused. But, whatever authority may be cited for such statements as, 'that the three men who appeared to Abraham, were the three persons of the Eternal Trinity,'—and that 'the four animals of the Apocalypse represent Jehovah,' they deserve to be met in no other way than by indignant reprobation. Such unsupported and visionary absurdities are only rescued from being ridiculous by the awful nature of the topic, while the piety of the critic alone protects him from the charge of profaneness. Religion is, indeed, wounded in the house of her friends, when such occasions are given for unbelievers to renew their taunts, that *such* are the proofs on which the orthodox rely. Yet, so implicitly does Mr. Coleman seem to believe in their conclusiveness, that all the proofs which he has thought it necessary to adduce from the New-Testament, with the exception of the passage referred to from the Apocalypse, is comprised within the limits of a single page, consisting of a mere reference to the apostolic benediction, the baptismal commission, and the circumstances which attended the baptism of our Lord. After this signal display of failure of judgment, it will scarcely surprise the reader, that Mr. Coleman should adopt the damnatory sentence of the Athanasian creed in all its literal intolerance and presumption; and that he should boldly affirm, that all unbelievers in the doctrine of the Trinity are as far removed from the way of salvation as the followers of Mohammed. How far he meant this sweeping sentence to apply, it is impossible to say. It would seem to include all who reject the Athanasian Creed as a disgraceful relic of the darkest age of the Church, a monument of human presumption and uncharitableness, respecting which, were it not unhappily incrusted into the English Prayer-book, two opinions could not exist among pious believers. At all events, Milton, Newton, and Watts—all Sabellians equally with simple Deists—fall under Mr. Coleman's sentence of anathema. We have lived too long to feel suprise at meeting with any crudities in the shape of theology, or to be hasty in condemning the man, how noxious and exceptionable soever his opinions. Mr. Coleman does not mean, we are persuaded, to substitute the Athanasian creed for the declarations of scripture, to which it is in impious opposition; he does not mean to alter the terms of salvation as laid down by our Lord and his Apostles; he does not mean to make an ambitious Egyptian, or whoever was the author of the creed fictitiously ascribed to Athanasius, the arbiter of salvation; he does not mean to say, that a belief in the Atonement is a point of no consideration, which ceases to distinguish the Christian from the Moslem, if it be held apart from the doctrine of the Trinity as set forth in human formulas. He means, that a man must believe upon the Son of God, and be renewed into his image, in order to be saved; and we have only to wish that he had said this.—We earnestly conjure him, as he values his usefulness, to refrain from this jejune and reprehensible mode of preaching on such subjects. Bishop Horsley is a dangerous authority and a bad model. His spirit was the reverse of all that is lovely and Christ-like, and his criticisms, especially in his posthumous works, are often unworthy of a man of either solid learning or sound judgment. Mr. Coleman will do well to be on his guard, too, against the Hutchinsonian divines, and to give more of his study to such commentators as Calvin, whose Institutes only he seems to be acquainted with, and to such theologians as Leighton, and Howe, and Owen, and Baxter."

Mr. Motte's Sermon.

The Managers of the Charleston (S. C.) Unitarian Book Society have just published a sermon, delivered on the first sabbath in July, at the *Second Independent Church* in Charleston, S. C. by the Rev. Mellish I. Motte, a minister of the Episcopal Church. The sermon is entitled "*Simplicity in the Christian faith alike scriptural and powerful.*" This is an able and eloquent defence of the doctrine of the Divine Unity, in opposition to the doctrine of the Trinity, and of Calvinism generally, as inculcated by the Episcopal liturgy. The spirit in which it is written is such as every true follower of Jesus must delight to contemplate. It is the spirit of the disciple whom Jesus loved, and the touching and persuasive eloquence with which the cause of Christian forbearance is pleaded, must disarm every adversary of the feelings of unkindness, and convince every reader that he is influenced by the deepest convictions of truth and duty. The circumstances under which this sermon was delivered were peculiar, and will cause it to be read with great interest. We propose to give some extracts from it, and shall introduce them by first giving the preface to the discourse, as by this our readers will learn the circumstances which called it forth.

The circumstances under which this sermon is published, suggest the propriety of some explanation; and the writer is willing to avail himself of the opportunity, to give a brief and simple statement of the reasons which have induced him to waive the long-cherished predilections for retirement, which he was in hopes, when he entered the ministry, he would be able to indulge in that life of humble obscurity. He would mitigate the severity of the condemnation which he cannot expect altogether to escape from his former associates. He knows too well, by experience, the power of old prejudices, to suppose that his own emancipation from some of the most popular and deeply rooted will be viewed by all with entire approbation. But he hopes for a candid construction from the considerate, who remember that as they judge they shall be judged.

He was brought up in the Episcopal Church. All his early associations attached him to it. It was natural, therefore, when manhood brought with it an inclination to preach the gospel, that he should prefer its ministry. The claims and doctrines of the church he examined, as usual, under the bias of this preconceived preference; and, reading too exclusively on one side, he of course yielded such an assent to its principles as admitted him to its orders. This proceeding he is not disposed to justify. Something may be said in its excuse on the ground of early habits, the influence of connexions, the wish of his family, the exclusive character of the books to which he had easiest access, and the limited knowledge of theology required for ordination. Still the equivocations to which he was driven in the construction he felt obliged to put upon the decidedly Calvinistic articles of his Church, he is prepared to acknowledge, deserve the reprobation of every ingenuous mind. So far as this, however, he was encouraged by the example of some of the best and wisest men in both the English and American churches; for it is betraying no secret to say, that if only those were to throw a stone at him who are themselves without sin on this head, he would have but few blows to apprehend from his brethren of the Episcopal Ministry.

The first few years after his ordination were spent in the wandering duties of a Missionary. This life presented but few inducements to go into the laborious investigation of profound points of theology. He yielded to the temptation which has overcome better men, and felt satisfied to be thankful for the peaceful enjoyments of his situation, without directing much attention to what was calculated to blast all his earthly hopes. His conscience did not reproach him, and he trusted that he was as useful as his talents enabled him to be. After being settled some time, however, he began to be sensible of the narrowing tendency to mind and heart of confining his inquiries to one system of doctrines. But to doubt honestly and freely, he soon found, was, for himself at least, to be lost at once. Christianity stood firmer than ever in his convictions after all his investigations, but his 'orthodoxy' was shaken to its lowest foundation. It is due to what he now believes to be truth, to state the general principles on which he reformed his creed.

It is allowed that the personal appearance of our Saviour did not prove him to be the Supreme God. 'He was in all things made like unto his brethren' in outward form. This stupendous fact then could be learned only from his explicit assertion; and when that assertion was made by him, the overwhelming astonishment and awe produced by it on his disciples would be related in the narrative, and would certainly impel them to record at least once this astounding declaration. Now, where have they done so?—Throughout the New-Testament, not a passage has been found where Christ in direct and unperverted language says any thing like, 'I am Jehovah, as much as my Father is Jehovah.' 'I am very and eternal God, of one substance, power and eternity with the Father.'

Patient examination of the original phraseology of the New-Testament, satisfied the writer hereof that such a doctrine was not taught in it with sufficient distinctness to authorize him to preach it as a condition of salvation.

But from the distorted second-hand representations which he had received of the testimony of the early Fathers, he still felt confident that ecclesiastical history was in favour of the doctrine. How much was he surprised to find, on looking a little nearer, that their testimony obviated the greatest difficulty in the Unitarian system, by authorizing us to refer the Trinitarian doctrine of the Logos to the Platonic and Gnostic philosophy, which was so much in vogue with most of the first learned converts to Christianity. The unlearned, we have reason to believe, continued Unitarian, until the Church gradually submitted to the authority of these speculative philosophers. The writer thus found, that he was compelled, with Augustine, to acknowledge his obligation to Plato for his belief in the Trinity.

The result has been, that he felt called upon by conscience to leave the Episcopal Ministry. Still he perceived the propriety of proceeding with great hesitation in so serious a change; and he thinks that he must now be acquitted of precipitation, when, after devoting nine months to reflection, inquiry and prayer, he has complied with requests to preach to a society formed on the scriptural principle that 'whosoever believeth Jesus to be the Messiah, is born of God.'

Had other motive beside the dictate of conscience been wanting to induce him to continue in that vocation to which Providence had called him, it might be found in his excusable desire not to lead an idle life. From other occupations he was precluded by incompetence, and the apprehensions of those with whom a Unitarian is confessedly a proscribed man; 'Habet fœnum in cornu; longe fuge.'

With regard to the publication of this sermon, it is a measure of which the writer had not the slightest design when it was preached. The first application for it was rejected with almost rude decision. He was extremely unwilling to do any thing which might be construed into vindictive defiance to those with whom he has passed some of the happiest hours of his life. Many of them he loves as dearly as he can ever expect to love again any even of those who may be endeared to him by the sympathy of more congenial sentiments; for among them are almost all those to whom consanguinity and youthful affections bind him. Why then should

he ungratefully wound their partiality more than imperative duty required? Controversy too he had professed to deprecate; not from apprehension for his cause, but the consciousness that his temper would not be improved by it. After some time, however, it occurred to him that these very considerations called for compliance with the request of the publishing Committee, for the Sermon is in fact a plea for peace and harmony, and by no means a declaration of war. He felt himself without excuse on receiving the assurance of one, high in authority as an advocate for all that is kind and considerate, that 'it could not hurt the feelings of any individual in this community, but was well calculated to sooth every feeling of asperity in opponents.'

CHRISTIAN REGISTER.

BOSTON, SATURDAY, AUGUST 4, 1827.

A few years ago, at the formation of a Bible Society in Baltimore, a young gentleman who felt it his duty to assist in promoting the benevolent purposes of such an Institution, proposed to become a member, but was refused admittance to the Society because he was a Unitarian. This gentleman justly felt, that he suffered a wrong, and that his rights were infringed; for though any number of individuals have certainly a right to engage in any benevolent project, in such manner, and under such restrictions, as they please; yet when an Institution is professedly established on the broad principles of *Christian love*, and with the ostensible purpose of uniting the benevolent efforts of good men of all denominations, it certainly is a violation of our rights as Christians, and even as honest and trustworthy citizens, to be told, after a public and general invitation, that we cannot be admitted to co-operate in the work. This does not, indeed, prevent us from performing charitable deeds, by ourselves, and in our own way. But it is not in this, even if it were so, that the injury consists. The evil is not simply that we are deprived of a *privilege*, but that we are forcibly defrauded of a *right*, and made to suffer a positive injury, in the blow that is aimed at our reputation. We are, by the act of exclusion, told, and the public are told, as far as actions can say it, that we are bad men; too bad to be trusted—too bad to be admitted to a participation and fellowship in any good work.

Wherever a similar spirit is manifested, it should meet its merited rebuke. It should be severely and uncompromisingly frowned upon by all who value the "fruits of the Spirit."

We lately had occasion to bear our testimony against an attempt of this nature at Harrisburg, Pa. where it was proposed to exclude the Unitarian and Catholic ministers from the Sunday School examination. We do not know the proportion of children in this school, belonging to Unitarian and Catholic families, but it was probably, at least, a respectable, if not a large majority. In a village of moderate size the success of a Sunday school depends on the cordial union of the different denominations. And it would be naturally supposed that every effort would be made for conciliation and peace. It must be readily perceived how wounding must be such a proposition, as the one named, to all the better feelings both of pupils and parents. Of the inexpediency, the incivility, the folly, the unchristian character of such an attempt at exclusion and proscription, it is unnecessary to speak. We believe that there is yet sufficient of correct feeling in the community to require nothing but the facts, in such a case as this, to excite their thorough disgust.

There are some however who know so little "what manner of spirit" they are of, that they venture to justify the proceeding. The editor of a Religious Paper, published at Providence, R. I. has so forgotten himself, as well as the age in which he lives, and the temper of the religion he professes, as to attempt a vindication of the exclusive conduct at Harrisburg. We regret that this editor has not, as we have, a better opinion of the people of his State, than to believe that they can generally relish articles written in such a style and temper as the one of last week to which we allude.

Was it an open and ingenuous course, worthy a fair and upright mind, to intimate that it was claimed for the gentlemen at Harrisburg that they be admitted, where they had no claim, to the private deliberations of other classes of Christians? It could not be easily mistaken, that they only claimed to be witnesses and helpers of the improvement of the lambs of their own flocks; and that their own brethren should not seek to brand them with infamy, by passing upon them public votes of exclusion and condemnation. The false gloss thrown over the affair by this writer is easily detected, and in no way redounds to his honor. It was only a less obnoxious way of vindicating an unchristian exclusiveness and disgusting self-sufficiency and spiritual pride, which the writer must have been conscious would not be palatable to his readers in a more bold and direct form.

It is certainly a little surprising, that, at a period two hundred years after the reformation by Luther—in the nineteenth century of the Christian Era—under a general government where every breath is that of freedom and liberty, and in a State which boasts of unlimited toleration,—an editor of a religious newspaper should be found who needs yet to be waked up from misty dreams about exclusion and conscription for religious opinions.

There are some precious words of the beloved disciple of Jesus, which it were better for the world, if all his professed followers would read more frequently and regard more scrupulously.

1 John ii. 9. He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 and 11. He that loveth his brother abideth in light, and there is none occasion of stumbling in him; but he that hateth his brother, is in darkness and walketh in darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

iii. 14. 15. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer.

iv. 20. 21. If any man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also.

We received, this day, a long Communication in relation to the study of *Ecclesiastical History* in the Theological Institution at Andover. We declined inserting it partly on account of its length, but more because we were satisfied it would be without use or interest to our readers. The substance of the communication was this; that the study of *Ecclesiastical History*, which it seems has heretofore been in a great degree neglected at the Institution, is likely hereafter to have its due share of attention.

A regular course of Lectures is now delivered in the last term of the senior year. The students have almost unanimously agreed in a memorial to the Faculty and Board of Trust, requesting that the Lectures on Ecclesiastical History may be delivered in an earlier part of the course. This is as it should be. And we are quite at a loss for the motives in appointing this study for the last quarter of the course. The students, in their memorial very properly argue, that this study should *precede* the study of Dogmatical Theology. They place it on the same footing with Exegesis, as an essential part of the preparation for studies more appropriately called *Theological*.

There can be no doubt, we conclude, that an early and ready attention will be given by the governors of the Institution, to a request so reasonable, and a subject of so much importance, as that presented by the students.

At the Theological School at Cambridge, which we are happy to say is daily gaining in interest and favor with the Community, Ecclesiastical History has always received its appropriate share of attention.

The Corner-stone of the Church now erecting in Washington-street, by the "South Congregational Society," [Unitarian] will be laid with Religious Services on Tuesday morning, next, August 7th inst. at *half past 7 o'clock*.

The Treasurer of the Evangelical Missionary Society, in Massachusetts, acknowledges the receipt of Forty-three Dollars from the Female Association of the Rev. Mr. Brazer's Society in Salem.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

THEATRICAL EXHIBITIONS.

[No. 5.]

If the improvements stated in the last case, should be given to the new Theatre, and its success should be such, as to induce the conducters of the old one to adopt similar measures, so that both may be divested of the grosser and more indecorous features of this amusement, it might be reasonably expected, that the erection of the new building would effect an important good to the cause of public morals; or at least remove a considerable part of an acknowledged evil.

It is true, that in this case, as well as in the former, these exhibitions will have rather a refined than a virtuous aspect, and though less offensive to taste, may still be very deleterious in moral effect: but a decided step will have been taken, towards the gradual advancement of this entertainment to a higher rank; and the ultimate arrival to that state of moral, and even religious capacity, which we have represented, would not seem so visionary a prospect, as it might otherwise appear.

In the first place, you have more homogeneity in the character of your audiences: you have taken away the attraction to the depraved and shameless part of the community, and thus virtually expelled them: you are not therefore obliged to retain any sentiments or representations in plays, of a decidedly immoral character, although glossed over with the veil of elegance and fancy:—and it might be hoped, that the pens of the more serious part of the auditors and the good sense of the managers would, without great effort, produce a perpetual improvement in these respects.

In the next place, the Theatres, purged of their most offensive accompaniments and exhibitions, would no longer be such objects of unqualified censure, as hitherto, with a large portion of the public: they would be regarded with more favor by the religious, as well as the fashionable. Serious persons might be induced to look at them with more attention, and come to discern some good in them, instead of unmixed evil. Many would give their own, or permit their children's attendance, who now keep entirely aloof from them, as scenes of dreaded iniquity. A new class is then rising in the audiences; whose feelings and opinions are to be consulted, and the difficulty of obtaining patronage to two establishments, and the rivalry between them, will render the gratification of this class an object of consideration.

But religious people, are not so easily satisfied, as fashionable: they have more anxiety, and pertinacity, and enterprising spirit of improvement. Let them be placed in a situation, in regard to theatrical exhibitions, where the desire of their attendance and approbation gives them a share of influence, and their censuring voices will be heard, until every sentiment and action and expression inconsistent with Christian morality shall be obliterated from the Theatre. This change would be produced without opposition from the gay and fashionable, if well educated and respectable, for it is not to be presumed that they really prefer irreligion and immorality: they are only careless of them; and tolerate them with indifference, for the sake of the interesting colours in which they are arrayed, and the field they afford for skilful representation of the passions.

Even with regard to those heroic and romantic and amorous sentiments, so copiously spread through our plays, respecting which such a difference of opinion exists; which are viewed by religious men as opposed to the fundamental precepts of the gospel; and which are considered by a much larger part of the community, not only as innocent, but in some degree beneficial and praiseworthy, although it must be confessed, that much of the fascination of theatrical exhibitions is derived from these sentiments; yet we apprehend that no absolutely insuperable obstacle would be found, to their gradual removal, if other principles could be substituted, equally adapted to human sympathy, and capable of taking as deep a hold on the curiosity and the feelings.

And such a substitute might be found. The space between simple innocence and morality, and positive religious virtue, is not impassable ground. By those who discern human character with anxious solicitude for its highest exaltation, it would not long be undiscovered, that there are in the revelations of future and higher states of being which Christianity has made, in the pure and and exalted virtue which it inculcates, and the near and solemn aspects in which it presents the human mind and its spiritual conflicts, elements of as exciting and interesting contemplation, as can be afforded by all the morbid fancies, with which the drama has so long deluded us; and from the histories of the old and new dispensations, by which these principles have been successively unfolded to us; and of the church which has grown up upon them, unto the present day, abundant materials may be supplied, for plot, and incident, and eloquent declamation, and scenic action, quite as captivating to the imagination, and far more appealing to the refined and softened heart, and more elevating to the benevolent and truly magnanimous feelings, than can be found in all the frivolous occupations of fashionable life, or the sensual superstitions and ferocious achievements of the heathen of antiquity.

It will not be supposed, that we would represent these results as of speedy attainment, by any regulations which the rival Theatres could make; they must necessarily be of gradual growth, and perhaps in their full extent are not to be expected for ages, if at all. We would only state what we consider to be the capacities of theatrical exhibitions; and what they might become under skilful and pious hands, rather than what they are likely to be; and this we do, for the purpose of shewing the great responsibility which rests on those who have any influence in the conduct of these establishments. They hold in their hands an instrument of enormous power; and the state of public morals will depend in no very slight degree on the use they make of it. We would show, that if the total abolition of theatrical exhibitions is abandoned, as inexpedient or hopeless, the moral improvement of them is an imperative duty on those who wield their energies. In making this improvement, no aim can be taken too high: and visionary as the idea may now seem, of the conversion of a temple heretofore consecrated to romantic and sensual pleasure, to martial exploit and amorous excitement, into a school of moral and intellectual tuition, rivalling even the pulpit in its sacred influences; this elevated end should be steadily kept in view, as possible and desirable, by all who would charge this source of evil into an instrument of good, and advance the Theatre into any degree of that innocence or usefulness, which would entitle it to the favor and countenance of the moral Christian.

We urge these considerations earnestly, on all religious philanthropists; on all who have the moral purity and religious progress of the community at heart; and especially on those, by whom the form or character of this amusement may be influenced. A golden opportunity now presents itself, of giving elevation to the character, and moral improvement to the influences of theatrical exhibitions here. Let it not be lost. Let your writings and voices repress every attempt to perpetuate and extend the corruptions of the Theatre among us. Let this sovereign of popular passions and customs, so despotic over the fashionable, and so alluring to the young; whose powers and influences are are now to be doubled, by multiplication and rivalry, no longer maintain its deleterious reign of dazzling immorality. Let its arms be turned from the service of vice to the support of virtue. No matter that, in other countries, this amusement is still an engine of depravity. Let this land of the pilgrims, who first trod the unbeaten path of religious freedom, which is still adorned with the laurels of unpolluted morality, have the glory, if it holds it alone, of transforming this strongest citadel of Satan, from whence his keenest weapons are dispersed, into the hallowed temple of Christian piety and pure and elevated morals. B.

FOR THE CHRISTIAN REGISTER.

Mr. Editor,—I think, from the following incidents, a good moral lesson may be learned. If so, I shall need no further preface for introducing my story.

John Ashly was the son of parents wealthy and respectable—if the latter epithet ought ever to be applied to those who have no religious principles. His parents were worldly in every sense of the word, and the boy was, of course, no better. His mother doted on him, and admired to see his cunning, though he was wicked in exhibiting it. And often would she send him to his aged grandfather with a certificate, full six months old, from the school-mistress, of the boy's good behaviour; because the good old gentleman, too blind to see the date of it, had promised him a silver dollar every week he should merit his mistress's favor. 'Have you got another?' said the generous man, as the boy offered him the paper which had purchased his money a dozen times before.—'Then there's your dollar.'—While his mother laughed and applauded the boy's deception.

With such an education as this, it required not a bold prophet to foretell that the gallows would be his portion at last. In process of time he was old enough to go to a higher school. The cunning his mother taught him was, by a more wonderful art, concealed from his school-mates, an attainment rarely exhibited to be sure. Merril, the son of a worthy clergyman, was at the same Academy; and, though he had received a far different training from Ashly, was attracted by his apparent candor and open-heartedness, and became his bosom friend. The intimacy of the boys made them welcome visitants at the dwellings of the parents, during the vacations, alternately; and though, at the clergyman's, his well-regulated and pious habits seemed strange to Ashly at first, he soon brought his cunning to work, and was at home there, and a favorite with Merril, the father, as he was with Merril, the son.

Meanwhile, the academic education of the boys was drawing to a close, and they were about to be placed on the list of active men. The clergyman tried often and hard to make Ashly a minister at the altar; and though, for a time, he seemed likely to gain his point, the whole project was at last defeated by Ashly's resolution to enter into business as a merchant. With his own son there was no room for exhortation; for, early in life, the father had consented that Merril should 'plough the seas,' on condition that he waited till his education was finished.

With the tide of enterprise running rapidly, Ashly and Merril take their places in the counting-room and on the sea. Both, for a time, were at the commands of others; but, with hopes high, the season of servitude was soon passed, and the name of Ashly & Co. was like a bank note among the trading houses, while Capt. Merril was reaping his fortune amidst the storms and waves which were roaring and rolling between the 'ends of the earth.'

But alas for the influence of poor Ashly's early education, and for those principles cherished in youth by his mother, which were now about to rule with power over his earthly condition! He was travelling fast along the highway to wealth, but his progress was not rapid enough. The hopes of the morning were not answered when the silver was counted in the evening. His soul, devoted to riches, was capacious, and was not filled; for it could not be by ordinary or extraordinary honest means. He resolved upon a new plan, and in an evil hour he forged a note to an great amount, and for a time was succeeding in his high-handed wickedness.

But such atrocious villany, under the mask, too, of spotless integrity, was not permitted to continue long. The house of Ashly & Co. never before suspected, began to be looked upon with jealous eyes, and the forged note had already awakened the vigilant and inquiring. Ashly, ever on the alert, saw that ruin at home was inevitable, and, with his wife and children suddenly departed, never more to be seen in the land of his crime.

The cunning which had carried him thus far, carried him also across the sea. While every inquiry was made for him, and every port was visited, and the ministers of justice were indefatigable in their endeavors to find some traces of his retreat, all was to no purpose. His escape was almost miraculous.—No vestige could be found of him. Dark caves and solitary woods, and even the damp mournful tombs, were searched, but in vain. He was gone, and could not be found. The hue and cry went through the busy city, from the wharves and stores, through the parlors of the rich, to the dwelling of the humble man. Nothing was heard for months, but one united voice uttered against Ashly and his detestable conduct.

In the midst of this general burst of indignation, Merril arrives from a long voyage, and hears of the conduct of his friend. He finds himself and his aged father great sufferers by the failure of the house. He had not known Ashly till now. 'What, Ashly forge a note!' He could not but believe the evidence of the guilt of his friend. He now looked back on his past intimacy, and saw much in him to censure. Stung to the heart that his father should thus, in his age, be brought to penury by such baseness, he resolved to spare no pains to bring Ashly to justice. And for years, wherever his vessel bore him, he sought for the fugitive, but he was unsuccessful; and then he thought no more of him, but as one whom he had once known, and wished never to see or know again.

Ten years more found Capt. Merril still in active life; and after riding out a tremendous storm, in a distant voyage, he was dashed on the rocks of an English island.—During his stay there, towards a sabbath evening, passing by a church, which seemed, from its aged walls, to have stood since the flood, he entered the yard, and looked on the stones, as his custom had been, for the name of Ashly, but he found it not; and when the season for the evening service was approaching, with all his early attachment for religious institutions still strong within him, he took a seat in the church. It was dark and imposing, and, with its long aisles and lofty pillars, seemed indeed a sanctuary of the Lord. It raised at once all his religious associations. He waited for the clergyman that the service might begin. At length, afar down in the aisle, he appeared with his flowing gown and bands—his head bald and silvery—a man of noble mien and stately step—adorning, by his serious and dignified deportment, the holy office he held.—He who has read the account of the Virginia clergyman, in the Spy, may have some conception of the appearance of this reverend man. The organ had poured its rich tones and ceased. He rose in the desk, like St. John, when he visited for the last time his affectionate flock—lifted his hands, with his eyes turned upward,

"'And let us worship God,' he said with solemn air."

His prayer was fervent and impressive, and his sermon eloquent beyond description.—He spoke of the happiness of the penitent, and the joy that is had in heaven over one sinner that repenteth. He was warmed in his subject, and warmed and bore away his audience by the strains of his matchless eloquence.

Suddenly Merril's eyes glistened—his countenance grew red and pale by turns—and he started involuntarily from his seat, but quickly sat down again. He had recognized the friend of his youth—the forger Ashly—in the voice and countenance of the preacher. He looked, and looked again.—It was he. He could hardly contain himself from screaming aloud in the congregation.—The moment the preacher had uttered his benediction, Merril sprung up, and cried aloud, 'Stop, stop,' and every eye was fixed on him.—'Stop,' he continued, 'your preacher is a villain—you are deceived:' and turning to Ashly, he cried, 'You Ashly—you hypocrite—forger—how dare you profane that holy place by your impiety.' It was too much for the reformed man. His strength could not support him under such a trial, and he fell fainting where so lately he had been speaking as if with power from on high.—They bore him through the long aisle senseless to his house. Merril learnt that, for twelve years, Ashly had been an exemplary pastor to a people devoted to him and to the doctrines he preached.

'Have I been so hasty,' said Merril—'I'll see him to-morrow morning, and make amends for my conduct, if he has thus reformed. I'll forgive the penitent, as I hope to be forgiven.'

The morning came, but not to Ashly.—He was found hanging dead in his garret, with his gown and bands still on, as when Merril had listened to his lofty eloquence.—He had been driven to despair, and, on recovering from his faintness, rushed headlong in his misery to this dreadful end.

Merril is an old man, and can never speak of Ashly without emotion. 'Strange precipitancy,' he cries—'it could do no good.—He had reformed, and was useful.'

Such occurrences seem to me strictly a part of the works of Him who 'moves in a mysterious way.' Merril's children and grand-children, and all within the sphere of his influence are patterns to all who are precipitate; So far I see good educed from ill. I sometimes wonder what purpose was effected by Ashley,s death; but I reflect on my imperfect knowledge, and bow to Him who 'seeth not as man seeth.' E. Y.

FOR THE CHRISTIAN REGISTER.

NEW TESTAMENT.

Mr. Reed,—One of your correspondents, having been kind enough to refer to a proposed edition of the New Testament, induces the request that you would publish the following advertisement, intended to be prefixed and explanatory of the object of this edition. Your correspondent expressed a hope that a revised edition of the Testament might be published, with the correction of such errors of text and translation, as the continued study and added knowledge of those devoted to biblical criticism may have discovered. This is certainly very desirable, and would remove many stumbling-blocks from the way of those who depend upon tradition and translation. This, however, must be the result of much labor, and will require many years. In the mean time, an historical work is much needed, containing accurate and full statements of the principles and facts on which corrections would be made—a history, in fact, of each book of the Testament traced back, from its present state, to the earliest manuscript in which it can be found, with sufficient proof of the au-

thenticity of such manuscript to justify any change. How few, even of reading and reflecting Christians, know any thing of the history of the books of the Testament, in what language they were originally written, or what better guide to the truths of the Bible may be found, than the received text, or translation, by order of King James.

The above article was written some months ago, since which time we have published several articles in relation to the received text, and the history of the various translations of the Bible; by a reference to which our readers will perceive more fully the value and importance of the proposed edition of the New Testament. The following advertisement, prefixed to this edition, will **explain** more particularly its plan and purpose. We hope it will meet the patronage which it so well deserves. A subscription paper will be found at the store of Hilliard, Gray & Co.

ADVERTISEMENT.

The present edition of the New Testament is published with the wish to make the study of it attractive, plain and profitable. Neither capital letters, nor marks of punctuation were used to distinguish periods or sentences in the early manuscripts. Attempts to make the sense less obscure, have led gradually to the divisions, in which the Testament is now usually published. Passages were first numbered by Robert Stephens, about A. D. 1551, for the purpose of reference in making a concordance; they have now become verses, frequently felt to be distinct assertions, or specific rules, and the sense sometimes sacrificed for the convenience or reference. The first version of the New Testament, in which the verses were separated from each other, was in English, and it is believed no English Testament has since been published without the designation of them, by figures, in some part of the page. In the present edition, the chapter, book, and verse, to which the first line belongs, are noted at the top of each page. The text is that of the common Bible, (King James,) without any alteration.

The sections, which are nearly the same with Griesbach, are taken from an edition of the Bible, published by John Reeves, Esq. (London, 1802,) under the King's authority. The heads of those sections are omitted, as it was desirable to have no note or comment. The punctuation of Knapp's Greek Testament is mostly followed. The words in this, as in other editions, to which there is no corresponding word in the original, are printed in Italic, and are all retained, though many might have been omitted, and left the passage equally intelligible. B. G.

Boston, July 27, 1827.

FOR THE CHRISTIAN REGISTER.

The Secretary of he *American Unitarian Association* has received notice of the formation of an Auxiliary in Concord, N. H.

Hon. William A. Kent, *President.*

John Odlin, Esq. } *Vice-Presidents.*
Moses Eastman, Esq. }

William Kent, }
Jonathan Eastman, jr. } *Directors.*
Jacob B. Moore, }

William Kent, *Secretary.*

Hosea Fessenden, *Treasurer.*

Also of an Auxiliary Association in Portsmouth, N. H.

Thomas Sheafe, Esq. *President.*

Charles A. Cheever, *Secretary.*

Stephen A. Sims, *Treasuaer*

Rev. Nathan Parker, D. D. }
Rev. Moses Howe, }
Daniel Taylor, } *Directors.*
W. H. Y. Hacket, }

SUMMARY.

LATE FROM EUROPE.

Paris papers to June 16 have been received at New-York. The news from London is two days later than previously received. The amendment offered by Lord Wellington to the corn laws was adopted by a vote of 133 to 122.

Greece. Very unfavorable accounts have been received at Paris from Greece. The following extract is from the New-York Commercial Advertiser:

"The Greeks, it seems, had assembled 10,000 men for the relief of Athens. Four thousand had marched in the direction of Asomato, at the north of the Pyreus, for the purpose of attacking the Turks in the rear, who occupied a fortified position among the olive groves, while the other troops were to attack them in front. On the 4th Kariaskaki commenced the attack on the Turks, and was killed, with 300 of his men. On the 6th, an engagement took place beteen the Turks and those Greeks who had effected a landing from the fleet. Two thousand men, sent by Redschid Pacha, attacked them, and the defeat and slaughter of the Greeks was horrid. Out of 22 Philhellonists, 18 were killed. The total loss of the Greeks in killed was 2,500 men. Lord Cochrane with difficulty succeeded in taking on board the fleet the remnant of the army, and General Church, in rallying his troops, narrowly escaped being made prisoner.—The expedition is said to have been well planned, and the defeat is attributed to the superiority of the Turkish cavalry. The Greeks, however, though defeated with great loss, still continued their efforts for the preservation of Athens. At the receipt of the last intelligence, Gen. Church still kept possession of the heights of Phalermo with 3000 men, and on the 16th of May, that is ten days after the defeat, the Acropolis held out. On the 13th, Lord Cochrane was scouring the Archipelago in search of reinforcements."

The Daily Advertiser of Friday morning has the following paragraph.

We have received by way of New-York, our files of Paris papers to June 15.—The Journal des Debates of the 15th, in a postscript says, "Alas, it is no longer hardly possible to doubt the defeat of the Greeks under the walls of Athens. The confirmation of this sad news reaches us from all parts."

The Palladium speaking of an arrival at New-York, says London Papers to 14th June, and Liverpool to 16th, had been received.—The distress of the Manufacturers was not at an end; the subject had been introduced in Parliament.—Lord Goderich had withdrawn the Grain Bill in despair, since Ministers had been out voted on it in the House of Lords.

France. Nearly all the national vessels at Toulon, were preparing for sea with the greatest expedition.—Various rumours were afloat on the subject. The bombardment of Algiers, the support of the negotiations of Constantinople, and an attack on St. Domingo, were spoken of as the cause, but nothing positive was known, even to the naval commander himself.

Paris Papers say the French troops are not to evacuate Spain, nor the British, Portugal; and that the French are fortifying Pampeluna.

Mr. Jomard, president of the French Academy of Sciences, at a late sitting of the Academy, stated that letters had been received from the English consul at Tripoli, which state that the late report of the death of Maj. Laing, was unfounded. A letter from Baron Humboldt of May 5, states that Maj. Laing and Captain Clapperton had succeeded in meeting at Timbuctoo, and were living there very quietly; It does not appear by what channel he received this intelligence.

Persia. Letters from Tiflis of the 3d ult. state that Gen. Paskewitz is preparing to lay siege to Erivan, the only fortified place of Persia, that is of any importance, on that side except those occupied by Russians.

Calcutta. By late accounts from the east, we learn that the Burman empire is greatly weakened by the late war with the English. The different tribes of nations subject to the Burmans have become rebellious.—*Maongsat*, a Telain chief, has assumedthe title of King, and, with the exception of Rangoon and the great Pagoda, the whole neighborhood of Rangoon is in the occupation of the Telains, as well as the districts of Syriam and Dulla. This chief declares, and has thus far acted up to his declaration, that he will not kill or maim any of his enemies taken in action, but, after the example of the English, after disarming will dismiss them.

Hayti. A conspiracy has been detected against President Boyer. The leader has been discovered and made his escape. Four of the conspirators have been shot. All was quiet at the last date, July 3.

By an arrival at New-York, it is stated that there had been no rain at Teneriffe since the 8th of November last. The island of Madeira is in the same condition.

COLOMBIA. By an arrival from Laguira, letters from Carraccas to July 2 have been received. No political events of importance had occurred there lately. The insurrection at Guayaquil had been quelled. Gen. Bustamente and others were made prisoners, and were on their march to Bogota under a strong guard. It was believed they would be pardoned.

A letter of June 29, from Carraccas, speaks of the commercial regulations of Colombia. These are entrusted to Mr. Revenga, the Secretary General, who is said to have no knowledge of finance, and is ruining the commerce of the country by his measures to injure and oppress foreigners, whom he greatly dislikes. Mr. Mendoza, the Intendant, is opposed to the measures of Revenga; but, though he stands high in the estimation of Bolivar, he has no influence with him in these matters.

The writer from whom the above facts are gathered, gives the following short account of Bolivar, and also of the state of Puerto Cabello:

The character of Bolivar is not known in the United States or Europe. *He is honest*, brave, and generous, *strictly just*, but proud and imperious. His ideas of government and state policy are very different to what you in the United States consider liberal principles.—In fact, he knows the people of Colombia better than they know themselves, and without him, at the present moment, there would be nothing but anarchy and confusion. He goes on to Bogota to meet the Congress, and to punish the performers in the drama under the management of Sanjander.

Bolivar has become very unpopular here, because he has been led by Revenga to put into operation the present system of Rents, &c. After he leaves here, I have no doubt that strong remonstrances will be sent on to Congress from Venezuela, &c.

Puerto Cabello is now dismantled, and it is said the castle or fortress there will be demolished, The Dutch are throwing up immense fortifications at Curacoa, under the eye and purse, it is said, of the English.

Mexico. The editor of the National Gazette of Philadelphia has received Mexican papers to June 5th. The Friar Arenas was executed on the first of June for high treason. No new disclosures were made by him.

The official news from Guatemala is to the 2d of May. The Nat. Gazette gives the following statements respecting affairs in Central America.

"On the 27th April, the President of the Central Republic was, with his army, at Nejapa, a village distant 4 leagues from the city of St. Salvador. The authorities of that city had opened a negotiation at the last advices. It was deemed likely to succeed, upon the basis—that there should be a new congress and a senate to adjust all difference, and re-establish or regenerate the constitution. The army of the President was composed of about three thousand men, well disciplined and equipped."

From the unsettled condition of the South American governments it is uncertain when the congress of Tacubaya will meet. The Daily Advertiser thinks that it will probably never meet.

MARYLAND. A State Convention was held in Baltimore, Md. on the 24th inst. at which several resolutions were passed, expressive of the approbation of the present national administration, and recommending to the people of Maryland "a cordial and active support of JOHN QUINCY ADAMS, as the next President of the United States."

The following is part of the resolution that was passed, in relation to Gen. Jackson:

"That we highly appreciate the military services of Gen. Andrew Jackson, but have no faith in his experience, ability, or moderation as a statesman. That we deprecate his election to the first civil office in the gift of the people, merely as the result of his military achievements, as an example fraught with danger to the liberties of the American people."

Commerce. The value of the exports of the United States, for the year ending Sept. 30, 1826, was less by $21,940.066 than in the preceding year. In 1825 the estimated value was $99,535.338, and in 4826 $77,595.322. This decrease is in the *value* of the goods imported, and not in the *quantity*.

The tonnage of the United States regularly increased from 1818 to Dec. 1825, the date of the last return. The amount of the tonnage then was 1,423.111 tons.—Nearly one quarter of this amount belongs to Massachusetts.

The actual amount for receipts for duties in Boston, in the year 1824, was $3,091.499, and in 1825 it was $4,037.251.

Trial of Strang. The trial of Jesse Strang, for the murder of Mr. Whipple, at Albany, was closed on Friday last. The jury, after an absence of about fifteen minutes, returned a verdict of *guilty*. The trial of Mrs. Whipple, as accessary to the murder, was to commence on Monday last.

Export of Cotton. More cotton has been exported from the United States the past season, than on any preceding one. The amount of the last year's crop exported from the United States to Great-Britain is about 531,699 bales.

Mackerel Fishery. The mackerel fishery this season is said to be very unsuccessful, not more than one-fifth part of the number having been taken, up to the first of July, that were taken by the same time in the last year.

Fire. On Saturday evening last, the Crown Glass works at Lechmere Point were destroyed by fire. The loss was estimated at 14 or 15 thousand dollars. We understand that there was an insurance of 20 thousand dollars on the property. The fire will not cause any delay in the business. The furnace is now in blast, and the works will be in full operation the ensuing week.

The store of Lothrop & Willard, on South-Hadley Canal, occupied as a depot of paper, rags, &c. was destroyed by fire on the 24th inst. Loss $6,000.—Uninsured.

Pirates.—The three pirates who were concerned in the murder of the crew and passengers of the brig Crawford, have been tried, and sentenced to be hung on the 17th day of August. The Richmond Whig says that they have acknowledged, since their condemnation, that they were guilty of the crimes of which they were accused, and that they deserved to have been hung long ago, for previous atrocious crimes.

Shipwreck.—The sloop Falcon, Capt. Delano, from Savannah to New-York, was wrecked on Cape Lookout Shoals on the night of the 14th ult. The vessel had 23 passengers, ten of whom with the mate left the vessel for the shore, which was about six miles distant, at one o'clock on the night of the 14th. The vessel was almost entirely under water at that time, and she presently filled and capsized. The crew and remaining passengers then clung to the rigging, with the water breaking over the vessel, till they were taken off by the Schooner Eliza, at 12 o'clock the next day, and carried to Charleston.

It was feared that those who left the vessel in the boat were all lost, but intelligence has since been received that they all arrived safely at Plymouth, N. C.

Suicide. The Patterson Chronicle (N. J.) states, that, on the morning of the 25th ult. Mrs. Egbert, wife of Mr. Cornelius E. of West-Bloomfield, put an end to her existence, by hanging. The Chronicle says—"We understand she has been for some time past in a declining state of health, and laboring under what is termed *concern of mind*, which it is supposed led to the unhappy event."

Georgia Election.—The election of Governor in Georgia takes place on the 1st Monday of Oct. A great spirit of electioneering has been excited.

Panorama of Verseilles.—This splendid painting, by Vanderlyn, is now exhibiting at the Athenæum Gallery.

We understand that the survey of the route for a railroad from Boston to the Hudson river, will be commenced in a few days.

Joseph Gales, Esq. one of the editors of the National Intelligencer, has been elected Mayor of the city of Washington.

Theatres.—A project has been started for the erection of a Theatre in Salem. We understand that the subscriptions for stock are already filled up.

The Rev. Dr. Fenwick, the Roman Catholic Bishop of this city, is on a journey in the State of Maine, visiting the societies of Catholics resident in different parts of that State.

The late venerable Joseph Thaxter, who died at Edgarton on the 18th inst. at the advanced age of 83, was the last of the revolutionary Chaplains.—His remains were consigned to the tomb on the 19th, when a funeral discourse was pronounced by Rev. S. F. Swift of Nantucket. Mr. T. was for many years, we believe, the intimate friend and correspondent of the late President Adams. *Nantucker Inquirer.*

White Mountains.—The number of visiters to the White Mountains this season has been much greater than at any former one. The road through the Notch has been repaired, so that it is nearly or quite as good as it was before the late obstructions, and can be passed without difficulty or the least danger.

Trade Sale of Books.—A large sale of books is to be made in this city next week, by Mr. Cunningham, at Concert Hall, to begin Tuesday morning; at 8 o'clock, and to continue two or three days. We understand that a large stock of valuable books is offered for sale, belonging to booksellers in this city, and in most other places where books are published; and it is expected that the purchasers will consist exclusively of booksellers. This mode of selling affords a convenient opportunity for publishers to dispose of their respective stocks, & booksellers to furnish their apartments, at fair prices, and serves the purpose of the book fairs which are periodically held in Germany. *B. D. Adv.*

The Rev. Ezra Stiles Ely, has entered the lists in the Philadelphia papers, and is out in favor of Gen. Jackson. His productions are singular things. He has been met by a writer in an unusually severe manner, who admonishes him to attend to the Church. *Prov. Cadet.*

The Massachusetts Charitable Machanic Association, have commenced arrangments for their approaching Trienial Celebration.

Sheep. About the time of the adoption of the Federal Constitution, it was looked upon as extravagant that the number of sheep in the United States should be estimated at one million.

LITERARY AND SCIENTIFIC.

Inventions and Discoveries. The Troy Sentinel gives an account of an invention, the success of which was lately tested on a sloop at that place, by which a vessel's motion will work its own pump. It is done by an apparatus attached to the side of the vessel, near the pump. A part of the apparatus consists of two copper plates, three feet long, and fifteen inches broad, and fixed to an upright shaft in a spiral form, like a screw augur. This spiral wheel is turned by coming in contact with the water, as the vessel moves, and thus a power is gained which is applied to the lever of the pump.

Another invention named in the Troy Sentinel is, that of a machine for making wrought nails and spikes, by Mr. Burden, of Troy, a Scotch gentleman. It is considered one of the most useful pieces of mechanism that has been invented. It is called, in the Sentinel, "a surprising effort of human skill." Mr. B. has three machines in operation for making deck spikes. Each machine makes about 190 lbs. of spikes a day.

Magnetic Needles. It is stated in a late number of Silliman's Journal, that Professor Eaton, of the Rensalaer School, N. Y. has discovered that the occasional irregularities of the needles in compasses, is to be attributed to the accidental deposit of very small fragments of iron or steel near the point of the needle. The remedy which he has discovered is, the pointing the needles with a cap of brass or silver. The remedy is pronounced to be effectual.

A copy of the Complutensian Polyglot has been lately imported for the Protestant Episcopal Seminary in New-York. It was supposed by the New-York Daily Advertiser, that this was the only copy that had been introduced into this country. The Boston Daily Advertiser corrects this erroneous supposition, and gives the following facts:

"There is a copy of the Complutensian Polyglot in the Library of Harvard College, in very good preservation. There is also in the Harvard College Library a copy of the Antwerp Polyglot, which is as rare as the Complutensian, one of the Paris Polyglot, in ten volumes imperial folio, more splendid than either of the others, and of the London, which is more valuable than all the rest, there are three copies, one of which, splendidly bound, was once the property of the celebrated Earl of Clarendon, to whom it was presented by the author, Walton."

It appears, by the foreign journals, that Sir Humphrey Davy has resigned the Presidency of the Royal Society.

Boston Primary Schools. The number of pupils, now belonging to the Primary Schools of this city, is 3134. The number of schools is *fifty-two*, and they are divided into eight districts.—The committee consists of fifty-two persons, each having one school under his particular care.—Each member of the committee is also required to visit and examine some one of the schools of his district *monthly*. The system of mutual instruction has been introduced into some of the schools, for the purpose of experiment.

COLLEGIATE RECORD.

The commencement at Union College was held on Wednesday last. The degree of D.D. was conferred on the Rev. Francis Wayland, late of this city, President of Brown University.

Commencement in Geneva College, N. Y. will be held on the first of August, and in Union College Schenectedy, on the 25th inst.

The first public commencement, in Washington College, Hartford, was appointed for Thursday of the present week, in the Central Church.

The Annual Commencement in the University of Pennsylvania, was held on Tuesday last. Fifteen candidates received the degree of Bachelor of Arts, and twelve that of Master of Arts. The degree of LL.D. was conferred on the Hon. Richard Peters.

MARRIAGES.

In this city, Mr. William Baldwin to Miss Elizabath Leperd, of Wiscasset.—Mr. Willard Curtis to Mis. Esther Roberts Newell, both of this city.—Mr. James Miller to Miss Betsey McFarlane.—Mr. Martin B. Long to Miss Harriet E. Newman.—Mr. John Burdakin to Miss Betsey Clark.—By Rev. Dr. Lowell, Mr. Ezekiel Kimball to Miss Martha Bennett.—On Thursday by Rev. Mr. Young, Theodore Bartlett, of Northampton, to Miss Adeline Broughton, of this city.

In Cambridge, by Rev. President Kirkland, Thomas Lee, jr. Esq. of Boston, to Miss Eliza Buckminister, of C.

In Beverly, on Thursday evening last, Mr. Stephens Baker to Miss Adeline Batchelder.

In Portsmouth, Mr. Thomas O. Bradley, merchant, of Portland, of the firm of Bradley & Dow, to Miss Lucy Ann, eldest daughter of Capt. William Sutton.

In Newport, Rev. Alonzo King, of North-Yarmouth, to Miss Tryphene Cheney, daughter of Col. Wm. Cheney.

In Baltimore, by the Rev. Mr. Everett, of Hallowell, (Maine) Mr John R. Howard, Merchant, of Baltimore, to Miss Caroline Jarvis.

DEATHS.

In this city, on Sunday evening, Miss Abigail Green, aged 82.—On Friday last, Mrs. Maria Whiting, wife of Calvin Whiting, aged 28.—At the house of his son, Deacon Oliver Everett, late of Sharon, aged 78.—On the 25th inst. James Henry Coffin, aged 10 months, child of Mr. Aaron Coffin.—On Saturday evening, Miss Sarah Warner, eldest daughter of William and Sarah Goddard, aged 20 years.—On the 23d inst. Capt. Elisha Brewer.—Mr. William Carr, at the General Hospital, aged 35.—Mrs. Susan Watley, aged 44.—At the General Hospital, William Watson, aged 18.—On the 31st ult. Edward Hale, aged 16 years, youngest son of the late Samuel Hale.

In Roxbury, Mrs. Elizabeth S. Newman, aged 82.

In Hingham, Mr. Ezekiel Cushing, aged 58.—On Tuesday last, Mr. David Grose, aged 57.

In Salem, on Saturday morning, George Hodges, Esq. aged 62.

In Taunton, Mr. Robert Haynes, aged 27.

In West-Bridgewater, Mr. Samuel Bartlett, aged 71.

In Amesbury, Miss Ann Lombard, daughter of Capt. B. Lombard, aged 22, after a painful sickness of two yrs.

In Salisbury, 10th inst. Mr. Henry Parkinson, aged 42. He died of a lingering consumption, which he bore with much fortitude and resignation.

In Woodstock, Vt. Rev. Walter Chapin, the late and much esteemed Pastor of the First Congregational Society in the North Parish of Woodstock, aged 49 years.

In Lancaster, N. H. Rev. Joseph Willard, aged about 70.

In Warwick, R. I. Elihu Green, Esq. the last but one of the surviving brothers of General Green, of the Revolution.

In Newport, Mr. Elisha Gibbs, aged 42.

In Philadelphia, Mr. Benjamin Cheever, aged 43 years, of the firm of Cheever & Fales, formerly of Boston.

At Williamsburg. (Vir.) the Rev. Dr. Wm. H. Wilmer, President of William and Mary College, Williamsburg.—He was highly esteemed as a Minister in the Episcopal Church, and President of the College.

In Baltimore, on the 20th July, the Hon. William H. Ward, one of the associate Judges of the Sixth Judical District of Maryland.

In Mobile, Mr. Benjamin Glazier, of Portland.

At Matanzas, 8th inst, Mr. Edmund Upton, of Salem, first officer of ship Columbus, of Boston, aged 36.

The report of deaths in the city of New-York for the week ending July 21, was 125.

The number of deaths in New-York, last week, was 134—Adults 56, Children 78.

ORIGINAL BOOKS FOR CHILDREN,

Published by BOWLES & DEARBORN, 72, *Washington-street—Boston.*

ADVANTAGE of a good Resolution;
The Four Apples;
The Confession;
The Child who took what did not belong to her;
The Botanical Garden;
John Williams, or the Sailor Boy;
Anna Ross—abridged for the use of Sabbath Schools;
Sophia Morton;
Emily Parker—by the author of Evenings in New-England, and editor of the Juvenile Miscellany;
The Pet Lamb;
George Mills, or the little Boy who did not love his Books—by the author of John Williams;
The little Girl who was taught by experience;
The Shower;
Self-Conquest, or the sixteenth Birth-day;
Marion Wilder, or the passionate little Girl;
Also, The Young Child's Prayer Book—second edition.
July 28. 6tis

CHRISTIAN REFORMER.

ANY persons having a set of the past numbers of the Christian Reformer to dispose of, may find a purchaser, by applying at this office.
June 30.

PEW FOR SALE.

A WELL-SITUATED FRONT PEW, in the Gallery of Rev. Mr. Ripley's Church, will be sold, if applied for soon, on reasonable terms. The Pew is furnished, and may be occupied on short notice.
☞ Inquire at this Office. Aug. 4th.

LIBERAL PREACHER, No. 2.

THIS day published, by BOWLES & DEARBORN, 72 Washington-street, No. 2 of the *Liberal Preacher*, for August; containing a Sermon by Rev. Dr. *Thayer*, on Revivals of Religion. Aug. 4.

MONITORIAL SCHOOL.

FOR sale, one Share in the *Monitorial School*. Inquire at this Office. Aug. 4.

JUST PUBLISHED,

BY R. P. & C. WILLIAMS, 79 Washington-street, "*Candid Examination of the Episcopal Church*" in two letters to a friend. Fourth edition. To which is added, "*A Consideration of some popular objections to the Episcopal Church.*" August 4.

WHITMAN'S SERMON.

BOWLES & DEARBORN, 72 Washington-street, have in press, and will publish early next week, *A Discourse on denying the Lord Jesus.* By Bernard Whitman, of Waltham. Aug. 4.

LINCOLN'S SCRIPTURE QUESTIONS,
For Sabbath Schools.

FOR sale by LINCOLN & EDMANDS, 59, Washington-street, *Lincoln's Scripture Questions*, with the Answers annexed; giving, in the language of the sacred volume, interesting portions of the history, and a concise view of the doctrines and duties exhibited in the Bible.——Price, $8 per hundred.
July 28.

JAMES LORING,
132 *Washington Street,*

HAS for sale, *THE YOUNG MORALIST*, consisting of Allegorical and Entertaining Tales, designed to implant the principles of virtue and morality in the minds of young people. With colored engravings. From the fifth London edition.

Also—Easy Lessons, or Leading Strings to Knowledge. With colored engravings. Helen of the Glen. Little Henri, or the Lost Child.

Also—The Orphans of Normandy, or Florentin and Lucie. By Mrs. Sherwood.

J. L. Has in the press, Familiar Letters between a Mother and Daughter, at School, by Mrs. and Miss Taylor.
June 30.

MRS BARBAULD'S WORKS.

THE Cambridge edition of Mrs Barbauld's Works, in three volumes complete, may be had at 166 Washington-street. In boards with cloth backs 87 1-2 per vol. Elegantly bound in calf, and marbled, at $1 25 per vol. Those who wish to exchange their sets in boards for those bound in calf, as above, can do it at $1 50 for the binding of the three vols.

The "*Essay on the origin and progress of Romance Writing*," may also be obtained as above.

This essay is so printed, as to form a continuation of the third volume of the Cambridge edition of that lady's works, and will be found by those possessing this set, a most valuable addition thereto. With her wit, imagination, eloquence, and fine sense, readers have become familiar, in the writings already before the public; but her various and extensive acquaintance with polite literature is evinced in the present essay more than in any production of her pen. To such as may feel surprise that this piece did not appear at the same time with Mrs B's other works, it will doubtless be a sufficient apology to say, that it was not possible to procure it earlier, or easy indeed to procure it at all. So rare is the work to which this essay is prefixed, (British Novelists, Lon. 1810, 50 vols. 12mo.) that it became necessary to transcribe it entire, and it is now printed from a manuscript copy.

New title pages of each volume are printed, and stitched up with the essay, which will be furnished to the subscribers to Mrs. Barbauld's Works at 12 1-2 cents. March 17.

CAMBRIDGE SELECTION OF HYMNS AND PSALMS—NEW EDITION.

JUST published, and for sale by THOMAS WELLS, No. 92, Hanover-street, a selection of HYMNS and PLALMS, for Social and Private Worship—sixth edition.

This is a good edition, of handsome 18mo. size, on a fair Small Pica type, and good paper, from the University Press in Cambridge. It agrees in its arrangement with the last stereotype edition,—with so slight variations as to permit of the promiscuous use of both, except in the choir, where strict uniformity is essential. July 7.

JUST PUBLISHED,

BY FREDERICK T. GRAY, Boston, and G. & C. CARVILL, New-York, the *North American Review*, No. LVI. *Contents.* Art I. KRUSENTERN'S VOYAGE AND RESEARCHES. 1. Voyage round the World; 2. Vocabularies of the Languages of some of the Tribes of Eastern Asia, and on the Northwest Coast of America—By A. J. Krusenstern; 3 Recueil de Memoires Hydrographiques. II. GREECE AND THE GREEK FRIGATES. 1. Vindication of H. D. Sedgwick; 2. A Narrative of the Material Facts in relation to the Building of the Two Greek Frigates—By Alexander Contostavlos; 3. Report of the Evidence, and Reasons of the Award of the Arbitators; 4. Exposition of the Conduct of the two Houses in New-York respecting the Greek Frigates. By William Bayard; 5. Refutation of the Reasons assigned by the Arbitrators—By H. D Sedgwick; 6. An Examination of the Controversy between the Greek Deputies and two Mercantile Houses in New-York—By John Duer and Robert Sedgwick. III. BALTIMORE AND OHIO RAILROAD. Proceedings of sundry Citizens of Baltimore respecting the most efficient Means of improving the Intercourse between that City and the Western States. IV. MILTON'S ENGLISH PROSE WORKS. A selection from the English Prose Works of John Milton. V INSURRECTION OF PAEZ IN COLOMBIA. 1. Manifesto que el Poder Ejecutivo de Colombia presenta a la Republica. 2. Documento Curioso sobre los Acontecimientos de Venezuela. 3. Respuesta del Jeneral Paez a la Carta Confidencial, que le dirigio el Vicepresidente de la Republica. 4. Ejecucion del Decreto del Poder Ejecutivo. VI. M'CULLOCK'S POLITICAL ECONOMY. The Principles of Political Economy, with a Sketch of the Rise and Progress of the Science. VII. SPOLIATIONS OF THE FRENCH PRIOR TO 1800. 1. Message of the President of the United States. 2. A Sketch of the Claims of sundry American Citizens. 3. Report of a Select Committee of Congress. VIII. AMERICA. America; or a General Survey of the Political Situation of the several Powers of the Western Continent, with Conjectures on their Future Prospects. By a Citizen of the United States. IX. NOVEL WRITING. 1. Almack's, a Novel. 2. Vivian Grey. Part I. and Part II. X. MORTON'S NEW ENGLAND'S MEMORIAL. New England's Memorial, by Nathaniel Morton. Fifth Edition, with large Additions in Marginal Notes, and an Appendix, by John Davis. XI. CRITICAL NOTICES. 1. Gadsden's Address to the Florida Institute. 2. Dwight's Oration on the American Revolution. 3. Tillinghast's Discourse on Domestic Industry. 4. Common Schools in New York. 5. Jackson's New Method of Teaching Languages. 6. exhibition of Pictures at the Boston Athenæum. 7. Memoirs on Adams and Jefferson. QUARTERLY LIST OF NEW PUBLICATIONS. July 7.

ELEMENTARY GRAMMAR

FOR SALE, at *half* the *price* of *many other Grammars in use*, at JAMES LORING'S Bookstore.
june 9

POETRY.

[From the Boston Recorder.]

ABSALOM.

The waters slept. Night's silvery veil hung low
On Jordan's bosom, and the eddies curl'd
Their glossy rings beneath it like the still
Unbroken beating of the sleeper's pulse.
The reeds bent down the stream—the willow leaves,
With a soft cheek upon the lulling tide,
Forgot the lifting winds, and the long stems
Whose flowers the waters, like a gentle nurse,
Bear on its bosom, quietly gave way,
And lean'd in graceful attitudes to rest.
How strikingly the course of nature tells,
By its light heed of human suffering,
That it was fashion'd for a happier world!

King David's limbs were weary. He had fled
From far Jerusalem, and now he stood,
With his faint people, for a little rest
Upon the shore of Jordan. The light wind
Of morn was stirring, and he bared his brow
To its refreshing breath, for he had worn
The mourner's covering, and he had not felt
That he could see his people until now.
They gather'd round him on the fresh green bank,
And spoke their kindly words, and, as the sun
Rose up in heaven, he knelt amongst them there,
And bow'd his head upon his hands to pray.
O, when the heart is full—when bitter thoughts
Come crowding thickly up for utterance,
And the poor common words of courtesy
Are such a very mockery—how much
The bursting heart may pour itself in prayer!
He pray'd for Israel; and his voice went up
Strongly and fervently—he pray'd for those
Whose love has been his shield; and his deep tones
Grew tremulous—but O for Absalom—
For his estrang'd misguided Absalom—
The proud, bright being, who had burst away,
In all his princely beauty, to defy
The heart that cherish'd him—for him he pour'd,
In agony that would not be controll'd,
Strong supplication, and forgave him there,
Before his God, for his deep sinfulness.

* * * * * * * *

The pall was settled. He who slept beneath
Was straighten'd for the grave: and, as the folds
Sunk to the still proportions, they betray'd
The matchless symmetry of Absalom.
His hair was yet unshorn, and silken curls
Were floating round the tassel, as they sway'd
To the admitted air, as glossy now
As when in hours of gentle dalliance bathing
The snowy fingers of Judea's girls.
His helm was at his feet—his banner, soil'd
With trailing through Jerusalem, was laid
Revers'd beside him—and the jewell'd hilt
Whose diamonds lit the passage of his blade,
Rested like mockery on his cover'd brow.
The soldiers of the king trod to and fro,
Clad in the garb of battle, and their chief,
The mighty Joab, stood beside his bier
And gaz'd upon the dark pall steadfastly,
As if he fear'd the slumberer might stir.
A slow step startled him. He grasp'd his blade
As if a trumpet rang; but the bent form
Of David entered, and he gave command
In a low tone to his few followers,
Who left him with his dead. The king stood still
Till the last echo died; then throwing off
The sackcloth from his brow, and laying back
The pall from the still features of his child,
He bow'd his head upon him, and broke forth
In the resistless eloquence of wo:

"Alas, my noble boy—that thou shouldst die!
Thou, who wert made so beautifully fair—
That death should settle in thy glorious eye,
And leave his stillness in this clustering hair!
How could he mark thee for the silent tomb,
My proud boy Absalom?

"Cold is thy brow, my son!—and I am chill
As to my bosom I have tried to press thee—
How was I wont to feel thy pulses thrill,
Like a rich harp-string, yearning to caress thee!
And hear thy sweet "*My Father*" from these dumb
And cold lips, Absalom!

"The grave hath won thee—I shall hear the gush
Of music, and the voices of the young—
And life will pass me in the mantling blush
And the dark tresses to the soft wing flung—
But thou no more with thy sweet voice shall come
To meet me, Absalom!—

"And O, when I am stricken, and my heart,
Like a bruis'd reed, is waiting to be broken—
How will its love for thee, as I depart,
Yearn for thine ear to drink its last deep token!
It were so sweet, amid Death's gathering gloom,
To see thee, Absalom!

"And now, farewell! 'tis hard to give thee up,
With death so like a gentle slumber on thee.
And thy dark sin! O, I could drink the cup
If from this wo its bitterness had won thee.
May God have call'd thee like a wanderer home,
My erring Absalom!"

He cover'd up his face, and bow'd himself
A moment on his child—then giving him
A look of melting tenderness, he clasp'd
His hands convulsively, as if in prayer,
And as a strength were given him of God,
He rose up calmly, and compos'd the pall
Firmly and decently, and left him there,
As if his rest had been a breathing sleep. Rov.

WYLLYS HILL AND THE CHARTER OAK.

[Occasioned by the death of the last proprietor, of the name of Wyllis, in whose family the estate had remained since the first settlement of the country.]

Thou wert the castle of the olden time,
Thou solitary pile! the beacon light
Of the benighted traveller. Thy lone brow
Look'd out in grandeur o'er a pathless wild,
And waters whiten'd by no daring sail;
While, to the red man's startled eye, thy pomp
Was a dream of terror. Now thou standest
In faded majesty, as if to mourn
The desolation of a lordly race,
Or, like a faithful vassal, share their grave.
Farewell! farewell! a loftier dome may rise,
And prouder columns blot thy time-stain'd walls
From the slight memory of a passing age;
Yet some there are, who deem thy mouldering stones
Dearer than sculptur'd boast, to whose fond eye
Thy silent shades, and arbors darkly wreath'd,
And moon-lit walks, are peopled with the throngs
Of lost affection: for, when memory's spell,
Like her of Endor, wakes the white-hair'd sire;
Wrapp'd in the shadowy mantle of the grave,
Gives to the matron form the 'custom'd seat
At board and hearth; or, with the joyous shout
Of childhood, and the warbling song of youth,
Fills these deserted halls.

—But thou firm Oak!
Time-honor'd and majestic, who didst lock
Our freedom's charter in thy sacred breast,
From tyranny's eagle glare, we need not say
Farewell to thee. For thou dost freshly take
Thy leafy garland from the hand of Spring,
And wear the autumnal crown as vigorously
As if thou ne'er hadst mark'd old Time shred off,
Age after age, man's branching hopes, and blast
His root of glory. Canst thou tell us nought
Of forest chieftains and their vanish'd tribes,
Who, like the bubble on the waters, broke
Before our sires? Hast thou no record left
Of perish'd generations, o'er whose head
Thy foliage droop'd? Thou who, unchang'd, hast seen
The stately founders of an honor'd name,
The wise, the brave, the beautiful, go down
To the dark winter of the voiceless tomb,
Like thy own wither'd leaves?

Bloom on! bloom on!
Thou silent monitor; and should our sons,
Gay with the cup of full prosperity,
Forget the labors of their patriot sires,
Be thou as Delphos to them, with thy frown
Oracular, warning them well to heed
The sumless prize of blood-bought liberty. H.

MISCELLANY.

Late President Adams.

In the History of Quincy, an interesting pamphlet lately published, by *George Whitney*, we have the following account of the late President Adams and his ancestors.

Henry Adams was the progenitor of the Adams family in this country. "He took flight from the Dragon persecution in Devonshire, England, and alighted with eight sons, near Mount Wollaston. One of the sons returned to England, and after taking time to explore the country, four removed to Medfield and the neighboring towns, two to Chelmsford, one only, Joseph, remained here, and was an original proprietor in the township of Braintree." Joseph Adams had a son Joseph Adams, who was the father of John Adams, who was the father of John Adams the President.

They were distinguished, as we learn from the epitaph of Henry Adams, "for their piety, humility, simplicity, prudence, patience, temperance, frugality, industry and perseverance."

John Adams, son of John Adams, senior, a respectable and valued citizen of this place, born 19th Oct. (old style,) 1735. His life was one of the most eventful recorded in the annals of history, and his name will ever be remembered among the benefactors of his country, and among the glorious asserters of the rights of man.

When quite young, he was not distinguished for an ardent love of learning, to which he afterwards so severely applied himself. Study was rather an irksome task to him, and to those acquainted with his youthful spirit, books seemed but the fetters of a mind, in coming years destined to work wonders in the cause of freedom.

It has been most justly observed that man is, in a great measure, the creature of accidental circumstance, and never, perhaps, was this remark more clearly illustrated, than in the history of the early life of John Adams.

To those who knew any thing of the last days of this great man, it is wholly unnecessary to mention how great were his conversational powers, and that to all who were so fortunate as to listen to him, the fund of anecdote, from which he drew for their instruction, no less than entertainment, was inexhaustible. It was his delight to speak of interesting incidents which had been connected with himself, not through vanity or ostentation, for these were not a part of his nature, but to bring conviction to the mind, that of much that was considered abstract truth, there were found sensible illustrations in common life. The following anecdote, related by him, even to the last days of his life, with all that good humor which was so characteristic of him, it is presumed, has not yet passed away from the minds of many, who have heard it from his own lips: a few only of his strong expressions are remembered.

'When I was a boy, I had to study the Latin grammar; but it was dull and I hated it. My father was anxious to send me to College, and therefore I studied the grammar till I could bear with it no longer; and going to my father, I told him I did not like study, and asked for some other employment. It was opposing his wishes, and he was quick in his answer. 'Well John,' said he, 'if Latin grammar does not suit you, you may try ditching, perhaps that will; my meadow yonder needs a ditch, and you may put by Latin and try that.'

'This seemed a delightful change, and to the meadow I went.—But I soon found ditching harder than Latin, and the first forenoon was the longest I ever experienced. That day I eat the bread of labor, and glad was I when night came on. That night I made some comparison between Latin grammar and ditching, but said not a word about it. I dug the next forenoon, and wanted to return to Latin at dinner, but it was humiliating, and I could not do it. At night toil conquered pride, and I told my father, one of the severest trials of my life, that, if he chose, I would go back to Latin grammar. He was glad of it; and if I have since gained any distinction, it has been owing to the two days' labor in that abominable ditch.'

He was prepared for College in the school of Mr. Joseph Marsh, then a distinguished instructer in this place; and was graduated at Harvard University, in 1755. After leaving College, he kept a school in the town of Worcester; studied law with Col. James Putnam, of the same place, and while engaged in this study, wrote his famous letter, so prophetical of the greatness of his country.

In his profession he became early distinguished, and was appointed Chief Justice of the Supreme Court. He was foremost among that band of patriots, who laid the foundation of the Independence of our Country. His conduct in the cause of Preston, with his friend Josiah Quincy, jr. would, of itself, have made his fame enduring.—He was a member of the first Congress, in 1774, and was the bold adviser of the Declaration of Independence. He was chosen on the committee to draft that paper, and eloquently defended it. He was sent Minister Plenipotentiary to the Court of France, the same to the United Provinces, and was many years the American Minister in France and England. In 1789, he was chosen Vice-President of the U. S. and in 1797 was chosen President.

In 1817 he was chosen one of the electors for the choice of President. In 1820, he was sent, by his native town, to the Convention for the purpose of amending the Constitution.

He was elected President of the American Academy of Arts and Sciences; had been a member of various other societies, filled the most important stations in the gift of the people, and received the highest honors from our Universities and Colleges.

The latter part of his life was spent in private retirement. As an orator, he was one of the most powerful his country ever beheld. It was the remark of Thomas Jefferson, that, on the subject of the Independence of the Colonies, John Adams, by his eloquence, "moved us from our seats." In learning, he was profound, and in religious knowledge surpassed the theologians of his age. He died at 6 o'clock, P. M. on the 4th of July, 1826, in the XCI. year of his age.

Wine at Public Tables. We extract the following remarks from a letter addressed to the editor of the New-York Gazette:

"During the whole of this delightful route, which I have endeavored thus imperfectly to detail to you, there was an arrangement connected with our table, which I should be happy were it more generally observed at all public tables. Our company was a mixed one, and among them I observed three or four "brandy noses;" but whether from the force of example, or the power of self-denial, I saw no one partake of either rum, brandy, or gin, at dinner: for though neither were on the table, Capt. ——— announced that any gentleman might call for it if he wished. Our table was bountifully supplied with wine of three kinds, white, red, and sweet; and though neither of them 'Nabob,' 'White-Top,' 'Bingham,' or 'Beeswing,' were as good, if not better, than are met with on any public table in any wine country in Europe, where the article is supposed to be in abundance, and cheapest. I assert, from personal knowledge, that better wines can be furnished by our public tables, at 12 1-2 cents per bottle, than are drank at the public tables by the highest orders of the community either in France, Italy or Spain; for they drink the same wines there which are sold here at and under 60 cents per gallon, whilst the wines drank here have the benefit of age and sea voyage. On this occasion the impression made on me was so favorable I could not but note it; and as it was the first steam-boat on board which I have observed this refinement, I did not fail to assure Capt. ——— that I would take much pleasure and satisfaction personally to extend the patronage of the public to his boat. The Count de ———, who was also favorably impressed with the arrangement, amused us with his reasons for not having mentioned it at table: his reserve and silence was occasioned by a red nose directly opposite to him, and he expected every moment to hear a call for brandy, or rum, or gin. I asked him, in the presence of a listening circle, if *gentlemen* drank brandy, gin, or rum in Europe—when he answered, with a profound and meaning bow, 'No, sare, I have seen *gentlemen* drink brandy, gin, or rum, nowhere, navare.' There was as much severity as point in this reply."

"No Trust." This should be the motto in every *bar-room*. If well observed, it would be for the advantage both of the landlord and the customer. The landlord would sell less, but get more money; the customer would drink less, work more, advance his own comfort and reputation, and the happiness of his family. A bar-room is the ruin of thousands. It affords so great facility for a man to get rum when his pockets are empty, that he will take but little pains to fill them by industrious habits. Besides, the man who takes his frequent drams, his slings, his gall-bursters, his phlegm-cutters, his anti-fogmatics, his eleven o'clocks, and his four o'clocks, is not aware what an enormous bill he is running up; and if he were required to launch the ready four-pence for every glass, would often look twice at the money, before he allowed it to eseape his fingers.

We would not encourage dishonesty even in drunkards; but, somehow or other, we cannot, for the life of us, pity a tavern-keeper, when we hear him complaining that this or that person has run away, and forgot to pay his bar bill of twenty or thirty dollars; or, being called upon in a legal way, has plead the bar act, &c. &c. And the longer the bill is, the less we feel inclined to condole with the over-indulgent Boniface, even should it be shortened at last something like a hundred per cent. The man who is trusted to the liquor is injured; if he is a laborer, his employer is injured; if a mechanic, his customers are injured; if a husband and father, his wife and children are injured; and shall the tavern-keeper alone be the gainer by what injures so many others?

Something more than a year ago we had in our employ a printer—a very good workman, and a very intelligent man—but he was continually *out of sorts*, and the only *fount* he stuck to was a fountain of rum. The consequence was, that we required daily a new edition of patience; and finally dismissed the fellow, who left two or three bar bills of considerable amount, and we could not help congratulating the tavern-keepers on the loss.

It doubtless requires some moral courage in the keeper of a public house to throw away his bar books, and not be able to feast his eye, as he has done, on a long list of charges. But, in the end, he would be the gainer by it, one way or other. He would find more money in his coffers at the end of the year; his bar-room would be more quiet and orderly; travellers would be better satisfied with his house; his reputation as a tavern-keeper would be enhanced; he would sleep more o'nights, and, when asleep, he would not be continually dreaming of bad debts; he would have no books to post, and no drunkards to dun; he would find no customers taking advantage of the bar act, and saying to him, "Mr. Landlord, you should not have trusted me to such an amount—and now I thank you for nothing—you may go and whistle for your pay!" Besides gaining these advantages, he would see a population around him a hundred per cent. richer and happier; and, finally, he would have the comfortable reflection of having brought about all these blessings, by observing the single motto—"No Trust." *Berkshire American.*

Blackberry Syrup.

The present being not only a seasonable time to prepare this medicine, but to recommend its usefulness, particularly among children afflicted with bowel complaints, a feeling mother offers the following receipt:—Take the fruit before very ripe; extract the juice, and to each quart add one pound of white sugar, skim and boil it about half an hour; when cool enough to bottle, add a small tea cup full of brandy From one to four table spoon-fulls may be taken frequently, as age and circumstances may require.

MURRAY'S GRAMMAR.

LINCOLN & EDMANDS, 59, Washington-street, have published a new edition of ALGER'S MURRAY; being Murray's own Abridgement of his Grammar, with copious additions from his larger work, rendering the Syntax very complete, to which Questions for examination are added. By *Israel Alger, jr.* As a cheap and compendious elementary work for general use, this is probably the best Grammar extant, and is rapidly gaining an introduction into most of the towns in New-England. Though furnished at a moderate price, it is so copious, as, in most cases, to supersede the necessity of a larger work.——Price, $2 a dozen.

Extract from the Record of the School Committee of Boston.

"At a meeting of the School Committee, held at the Mayor and Alderman's Rooms, May 5, 1824, it was *Voted*, That Alger's Abridgment of Murray's Grammar, Boston stereotype edition, be introduced into the Public Reading and Grammar Schools of this city.

"JOHN PIERPONT, *Sec'ry.*

"*Boston, June* 15, 1824."

SWAIM'S PANACEA,

For the cure of Scrofula, or King's Evil, Ulcers, Rheumatism, Syphilic, Mercurial and Liver Complaints, and most diseases arising in debilitated constitutions, or from an impure state of the Blood, &c. &c.

THIS Medicine has acquired a very extended and established celebrity both in hospital and private practice, which its efficacy alone has supported upwards of eight years.

As a *spring* or *fall* purifier, it has given new constitutions to thousands; it is by its *operation on the blood* that such surprising cures have been performed on those who were supposed to be labouring under pulmonary affections, &c. &c.

The effect of this medicine is such as not to interrupt either business or pleasure, and requires only the common restraint of moderation in diet. It is conveyed by the circulating fluids, and corrects their tendencies to the numerous diseases which originate in vitiated blood, diseased liver, or depraved appetite. It is a safe medicine, and removes all those evils which an unsuccessful use of mercury so often occasions. *No one, however, is advised to take it, without first fully convincing himself of the truth of what is here stated, and the rectitude of the proprietor's intentions.*

This Medicine has the singular fortune, a just tribute to its great merit, of being recommended by the most celebrated practitioners of Medicine in the United States, and elsewhere, whereas not one of the spurious mixtures made in imitation of it, has the least support from the medical faculty. This fact offers an argument so plain and conclusive, that it needs only to be mentioned to enforce conviction.

From Dr. Wm. Price, formerly Surgeon of the Pennsylvania Hospital, &c.

Liverpool, (Eng.) Sept. 1823.

The Vegetable Syrup, called Swaim's Panacea, prepared by Mr. Swaim, of Philadelphia, has recently been introduced here by Dr. Price, from the United States of America, where it is now extensively used in the treatment of a variety of Chronic Diseases.

Of the efficacy of this preparation, Dr. Price has had abundant and most satisfactory evidence, during a course of experiments made under his direction, whilst Surgeon of the Pennsylvania Hospital; and since his arrival in England, he has had the good fortune of witnessing many additional instances of its successful administration.

The diseases in which this medicine has been particularly useful, are those arising from constitutional causes—as in the various forms of Scrofula, whether affecting the bones, joints, or soft parts; and in cases where a disposition to this disease is manifested by debility only, it operates as a preventive to the local disease by its beneficial effects on the constitution. It is equally efficacious in Mercurial disease, and in the secondary forms of Syphilis, and has lately been given with marked success in chronic diseases of the Liver, which had resisted the careful exhibition of mercury. It has, likewise, very recently been administered with decided advantage, by one of the most distinguished Surgeons in London, in a case which had entirely destroyed the right eye of the patient, and a great portion of the side of the face. WM. PRICE, M. D.

TO THE PUBLIC.

The numerous and multiplying frauds committed on the public, by numerous mixtures in imitation of this well known medicine, are alone satisfactory evidence of its superior virtue, without any other proof. There are now at least twenty *imitations* of it; but these imitations are all deficient in one *important requisite*—they are far from possessing the virtues of Swaim's Panacea.

Price $3 per bottle—for sale by JONATHAN P. HALL, Jr. No. 1, Union Street.

July 14. 9t

GEOGRAPHICAL CARDS.

NEW Geographical Cards, for Children. Price $2 per Doz.; 25 cts. per pack. For sale by N. S. SIMPKINS, & Co. Court Street, corner of Brattle St

PALEY'S SERMONS.

First American Edition.

TWO octavo volumes of Sermons by Archdeacon Paley, which are not printed in the collection of his works, have lately been published in England, by the Rev. Edmund Paley, Vicar of Easingwold. They have never been reprinted in this country, and, as they fully sustain the author's high reputation as a writer, it is proposed to connect them with those already known among us, and publish the whole in two octavo volumes of about 400 pages each. This will include all his sermons hitherto published, in two volumes of the same size with those which contain the new sermons alone. Connecting the old with the new Sermons, will make a complete work, and add only sixty cents to the cost of the whole.

It will be printed in the same style with the North American Review, on paper as good, with a new type of the same fount, and sold, after publishment, at *four dollars* per set. The price of the English copy, containing the new sermons only, is *five dollars.*

The work is already in the press and will be published in August next.

Subscriptions at $3 per set, received in Boston, at the Register office, by Hilliard, Gray, & Co. R. P. & C. Williams, Richardson & Lord, Bowles & Dearborn, and Crocker & Brewster. A liberal discount will be made to those who take a number of copies. June 30.

SCRIPTURE GUIDE TO BAPTISM.

FOR sale by *LINCOLN & EDMANDS, The Scripture Guide to Baptism;* or a faithful citation of all the passages of the New Testament, which relate to this ordinance, with the sacred text impartially examined, and the same supported by numerous extracts from the most eminent and learned writers. *By R. Pengilly.* Price, 31 cents.

As the Scripture Guide presents, at one view, every passage in the New Testament, which alludes to the ordinance of Baptism, either literally or figuratively, with such candid illustrations as the subject requires, the serious inquirer after truth will be materially aided in his researches after truth, by a careful perusal of the work. July 28.

JUST RECEIVED,

BY BOWLES & DEARBORN, 72 Washington-street, Boston,—*A selection of* HYMNS *and* PSALMS, *for Social and Private Worship.*—(Fourth Cambridge Edition.)

*** The above Books will be sold at less than cost, having been used a few times. 6w July 28.

ORIGINAL BOOKS FOR CHILDREN

BOWLES & DEARBORN, 72 Washington-st. continue to publish their series of Original Books for Children. They have lately published *Anna Ross* abridged, by the author of Evening Hours; price, $11 per hund., 140 per doz., 17 cents single.—*Sophia Morton*; price, $11 per hund., 150 per dozen, 17 cents single.—*Emily Parker*, by the author of Evenings in New-England, and Editor of the Juvenile Miscellany; price, $11 per hundred, 150 per dozen, 17 cents single.—*The Pet Lamb*, price $2 25 per hundred, 30 cents per dozen, 3 cents single. June 23.

FOR SALE,

BY LINCOLN & EDMANDS, 59 Washington-street, Boston,

Thomas's Modern Practice of Medicine.
Thomas's Family Physician.
Levizac's French Grammar.
Life and Remains of Dr. E. D. Clarke.
Lismodi's Literature of the South of Europe.

June 23.

JUST PUBLISHED,

BY WAIT, GREEN & CO. and for sale at their Book-store, "*William Cooper and his Family; or, Christian Principle exemplified.*" Designed for Sunday Schools, &c.

Dealers can be supplied with this Tract on moderate terms.

For sale, as above, a *Bible Atlas*, for the use of Teachers and children in Sunday Schools, consisting of nine maps, with explanations: Illustrative of Scripture History. Also a large assortment of well selected Books for Sunday Schools. 13 Court-Street. June 30.

WARE'S DISCOURSES.

FOR SALE, at the Christian Register Office, neatly bound, a few copies only, of the first edition of Ware's Discourses on the Offices and Character of Jesus Christ,

The cheap edition of this work may also be obtained at the same place, for distribution. July 14.

DR. ABBOT'S INSTALLATION SERMON.

"*The Example of the first Preachers of the Gospel considered;*"

A SERMON preached at the Installation of the Rev. Abiel Abbot, a Pastor of the Congregational Church in Peterborough, N. H.—By *Abiel Abbot*, D.D. Just published by BOWLES & DEARBORN, 72, Washington-street. July 21.

SABBATH SCHOOLS.

HYMNS on Cards for Sabbath Schools. Do. with texts of Scripture attached to each. Do. with a Reward of Merit on each. Price 12 1-2 cts. a pack. Likewise, Moral and Religious books for Juvenile Libraries, for sale by N. S. SIMPKINS & CO. July 14.

UNITARIAN MISCELLANY.

HILLIARD, GRAY & Co. have complete setts of the Unitarian Miscellany, published at Baltimore, which they will sell for 62 1-2 cents per volume. Some of the last volumes will be sold separate, if wanted, and complete sets. June 16.

ROOMS TO LET.

THREE or four rooms in the building corner of Court and Brattle street to let, singly or together. Information on the premises.

CUTLERY and SILVER PENS.

ROGERS' *Silver Steel* Pen and Pocket Knives; do. do. do. Razors and Scissors; Silver Pens, with or without cases;
Of the very best quality, just received, and for sale at the Bookstore of NATHANIEL S. SIMPKINS & CO. Court-street, corner of Brattle-street. July 28.

BENEDICT'S QUESTIONS,

ON THE NEW TESTAMENT.

JUST received and for sale by *LINCOLN & EDMANDS*, "*Questions on the New Testament*, for the use of Sunday Schools. By Rev. David Benedict." *Price 6 1-4 cents.* July 28.

WANTED.

A MAN to obtain subscriptions for a periodical work. Apply at this office. July 14.

ODD numbers of the *Christian Disciple*, New Series, will be received at the office of the Christian Register, in exchange for Religous tracts, and Children's books.

☞ The subscription price will be paid in cash for the No. for January and Febuary, 1820.